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BROTHERHOOD OF THE LUTHERAN CHURCH

Contents

In Memoriam Memberships	Page 3
Am I My Brother's Keeper?	" 8
The Stewardship of Worship	" 11
Education for Living	" 12
Boy Scouts	" 13
Brotherhood in Action	" 13
Message from Headquarters	" 15
News	" 16
Editor's Page	" 24
The Congregation and Her Organizations (topic)	" 26

LUTHERAN MEN

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In Memoriam Memberships

by PHARES G. BEER

DURING THE past year eight persons were honored with In Memoriam memberships in the Brotherhood of the United Lutheran Church of America. Three of these were pastors and five were active lay members of their churches. One of these was an outstanding United Lutheran Church board president, another a college president and the other an inner mission society president.

Dr. Herman

The Rev. Stewart Winfield Herman, D.D., is the first president of a board of the church to be honored with an In Memoriam membership in the Brotherhood.

He was born in York County, Pa., the son of Simon and Mary, nee Rupp, Herman. He was graduated from Gettysburg College in 1899 with a B.A. degree and from the Gettysburg Seminary in 1902 with a B.D. degree. In 1917 Carthage College and in 1919 Gettysburg College honored him with D.D. degrees. He was ordained by the West Pennsylvania Synod in 1902 and was pastor at Wrightsville, Pa., from 1902 to 1903, and at Zion Church, Harrisburg, from 1904 to 1947.

He was a member of the Parish and Church School Board, the Foreign Mission Board for twelve years, eight years of which he was president; the Commission of Investments, president of the Board of Publications for six years, a member of the Allocations Committee, trustee of Irving College and a director of Grace College. He was one of the few persons ever to be president of two major boards of the United Lutheran Church in America at the same time when, from 1936 to 1938, he was president of the Foreign Mission Board and the Board of Publication. He served the East Pennsylvania Synod in many offices, boards and committees.

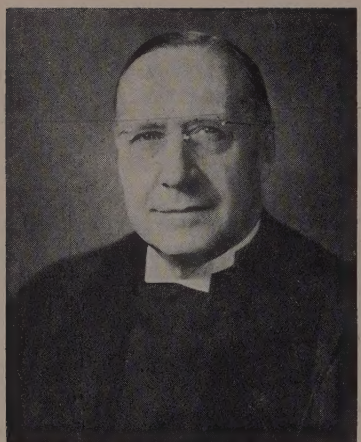
He was married to Mary O'Neal Benner on October 21, 1908.

Dr. Monroe

The Rev. Pleasant Edgar Monroe, D.D., LL.D., the first college president to be honored with an In Memoriam membership, was an enthusiastic member and supporter of the Brotherhood and its program.

He was born December 18, 1875, in Franklin Township, Rowan County, North Carolina. He was the son of Thomas Burton and Victoria Catherine, nee Cress, Monroe. His early education was obtained in the Rowan County schools and the James Hill private school in Salisbury. He graduated from the North Carolina College at Mt. Pleasant in 1898 with

(continued on page 6)



S. W. Herman, D.D.

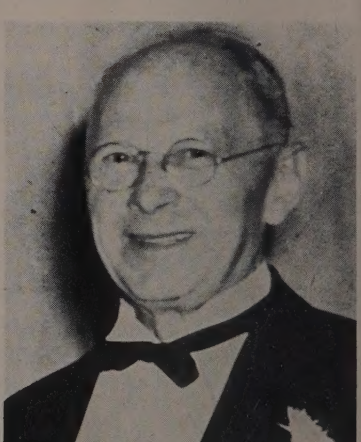
Died December 16, 1947. Aged 69 years. Memorialized by friends and Zion Lutheran Brotherhood. He was president of the Board of Foreign Missions of the United Lutheran Church in America. He held numerous offices in the East Pennsylvania Synod.

P. E. Monroe, D.D., LL.D.

Died July 31, 1954. Aged 78 years. Memorialized by his wife through the Brotherhood of St. Andrew's Ev. Lutheran Church, Hickory, N. C. President of Summerland College, South Carolina, for 11 years and Lenoir Rhyne College, North Carolina, for 16 years.

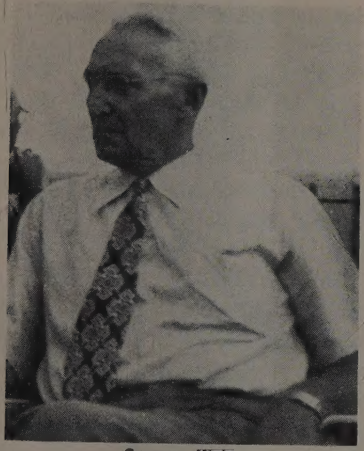
Henry S. Hess

Died December 7, 1950. Aged 70 years. Memorialized by St. John's Lutheran Brotherhood, New Britain. He was President of St. John's Brotherhood from 1931 to 1947. Before 1927 he was organist and choir director in First Lutheran Church, Rockville, Conn.



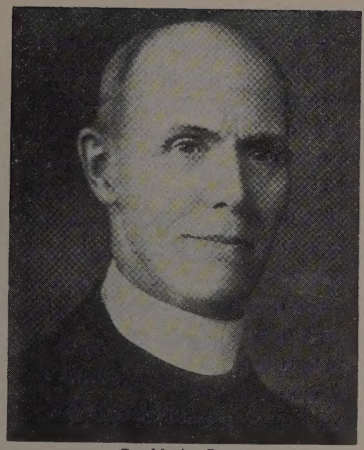
Henry S. Jacobs

Died December 23, 1947. Aged 68 years. Memorialized by his daughter, Miss Margaret Jacobs, through the Brotherhood of Nativity Church, Philadelphia, Pa. He served for twenty-one years as the treasurer of the Philadelphia Conference Brotherhood.



George Klein

Died December 9, 1954. Aged 71 years. Memorialized by St. Simeon's Lutheran Brotherhood. He was treasurer of his church for many years and treasurer of its Brotherhood for more than 25 years.



David A. Davy

Died June 12, 1954. Aged 82 years. Memorialized by the Brotherhood of Unity Church, Chicago. He was pastor of Unity Church for twenty years and superintendent of the Inner Mission Society of Chicago for nine years.

Fred J. Moody

Died December 31, 1954. Aged 54 years. Memorialized by the Pacific Synod Brotherhood. He was vice president of the Brotherhood of the Pacific Synod and president of the Northern Conference Brotherhood of that Synod.

Dr. LeRoy E. Herbig

Died October 25, 1954. Aged 68 years. Memorialized by the Church of the Redeemer and its Brotherhood, Utica, N.Y. He was born in Utica, the son of the late George J. and Caroline, nee Rahn, Herbig. He was educated in the Utica schools and earned his D.D.S. from the University of Buffalo in 1910. He practiced dentistry in his home town until 1947, when he retired. He was married to Miss Eunice T. Hooks of Buffalo, who died in 1935. He was a member of the Brotherhood of the Church of the Redeemer. He was a member of the Church Council, treasurer of Migrant Work in the Utica area and a delegate to his synod and the United Lutheran Church in America. He was a member of the Home Mission Board of the New York and New England Synod.

(continued from page 3)

an A.B. degree. In 1901 he received the A.M. degree from the same institution. He graduated from the Chicago Lutheran Theological Seminary in 1901. He was ordained the same year and served his first pastorate at Salem, Virginia. On April 2, 1902, he was united in marriage with Julia Houseal Hentz of Newberry, S. C.

Dr. Monroe served in the active ministry for 47 years. His other pastorates were Pulaski, Va., Ehrhardt, S. C., Johnston, S. C., Hickory, N. C., and Concord, N. C. He became president of Summerland College, Batesville-Leesville, S. C., in 1913. He served here until 1924. While pastor of Holy Trinity Church, Hickory, he served as acting president of Lenoir Rhyne College in 1925 to 1926. In 1934 he became president of Lenoir Rhyne College and served there until 1949 when he became president emeritus. During this time he was twice called to become president of the Lutheran Theological Southern Seminary.

During his presidency at Lenoir Ryhne the enrollment was doubled, a large indebtedness was wiped out, the endowment fund was increased by almost $300,000 and the college became fully accredited by the Association of Colleges and Secondary Schools.

Newberry College conferred upon him the degree of D.D. in 1919 and LL.D. in 1947. In 1946 he received the Medal of Liberation from Denmark. His community service was recognized by the Kiwanis Legion of Honor award in 1949. The synods and the United Lutheran Church in America placed him in numerous positions of responsibility and honor.

He was devout in his faith, generous and genial in friendship, wise in counseling and diligent in his labors. His influence upon many lives will live for years to come.

Dr. Davy

The Rev. David A. Davy, D.D., is the first superintendent of an inner mission society to be honored with an In Memoriam membership. He was born on October 24, 1871, at Davy's Corner on Route 5-S in the Mohawk Valley, New York. He was the son of Jeremiah and Mary Ellen, nee Vedder, Davy. He prepared for college at the Hartwick Academy and was graduated from Hamilton College, Clinton, N. Y., in 1899. In 1901 he was graduated from the Hartwick Theological Seminary and was ordained the same year by the Franckean Evangelical Lutheran Synod.

From 1901 to 1906 he was the pastor of Zion Lutheran Church of West Sand Lake, N. Y. From 1906 to 1926 he was pastor of Unity Church, Chicago. During his pastorate the forty-eighth biennial convention of the General Synod was held in this church and the General Synod voted unanimously for the merger consummated in 1918.

In 1926 he accepted the call of the sixty-five Lutheran churches of Chicagoland, to become the first superintendent of the Inner Mission Society of the Chicago area. During this ministry, the Society's membership

was increased, the *Inner Mission Message* was published monthly and an extensive ministry of mercy was developed in Chicago's many hospitals and other institutions of mercy.

On August 9, 1899, he was joined in holy wedlock with Bertha Permilia Youker of St. Johnsville, N. Y. In 1936 he and his wife retired to her old home town. From 1943 to 1946 he supplied St. James' Lutheran Church, Gloversville, New York, whose pastor was serving as an Army chaplain.

On June 21, 1950, he was admitted into the Good Shepherd Home, Allentown, Pa., and immediately associated himself with Grace Lutheran Brotherhood, where he was a frequent speaker and a regular attendant. He passed to his eternal reward while at the Home. He was the chairman of the Brotherhood Committee of the United Lutheran Church in America from the beginning of this general body until this committee was disbanded in 1936 and the Brotherhood reported directly to the general body.

All five of the laymen honored with In Memoriam memberships were outstanding men and active Brotherhood leaders in their churches.

Mr. Hess

Mr. Henry S. Hess, during the years of the world war, walked to his church regardless of the weather or how he felt, to attend Brotherhood meetings, even though he did not know whether there would be any other members present. He originated the annual father and son banquets in his church, led the Brotherhood to purchase moving picture equipment, inaugurated family Brotherhood picnics and ladies' nights. He took part in many membership drives and helped wherever he could in an unassuming manner. He frequently ushered at church services and was always ready with a handshake and friendly smile for members, friends and strangers. His policy in life was to serve others. He continually helped in many ways, especially those that could not speak English or were not able to read or write. His faith was simple: "Accept in life what the Lord has in store for you and always trust in Him."

Mr. Jacobs

Mr. Henry S. Jacobs served on the council of Nativity Church, Philadelphia, for many years. He frequently represented his congregation at the synodical conventions and his synod at the biennial conventions of the United Lutheran Church in America. He served as secretary of the Laymen's Co-operative Association of the Lutheran Home for Orphans and Aged at Germantown for a number of years. His citation reads, "A good Christian, a great Lutheran, a devout member of the Church and an untiring worker for the Brotherhood. Held executive offices and was a treasurer for many years. His work will inspire us all."

Mr. Moody

Mr. Frederick James Moody was born September 21, 1900, in Lancaster, England. He was educated in a

Friends School in England and came to Canada in 1914. Here he was graduated from the Langara School for Boys, at Vancouver, British Columbia; attended the University of British Columbia and then for a time worked in a Canadian bank. He later moved to the United States and while living in Tacoma and Seattle was an active member of the Episcopal Church. On April 6, 1941, he united with the University Lutheran Church in Seattle and immediately became active. He served as a member of the church council, adult class teacher, assisted in the service and in emergencies preached, was active in evangelism and stewardship. He was a member of the synodical Home Mission Committee, Special Hospital Committee and chairman of the Finance Committee. He was a delegate to the United Lutheran Church in America convention in Philadelphia in 1948. He was a very active worker in the Brotherhood in his own church and in the Synod. He was a member of the synodical Executive Committee for several years. He worked with tireless effort and unending devotion to promote the work of the Brotherhood. The recent increase in national Brotherhood membership in the Pacific Synod is in great part due to the efforts of this man.

A total of twenty-nine persons have been honored with In Memoriam memberships, twenty-three of whom were laymen and six were pastors. If you and your group are interested in honoring one of the Lord's faithful workers, confer with the Honorary Life and In Memoriam secretary of your conference or synod, or with the author of this article at 708 Saint John Street, Allentown, Pa.

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Am I My Brother's Keeper?

by PAUL C. EMPIE

It's always a thrill to welcome friends! In your name I greeted 73 friends of yours just recently. They were new neighbors—refugees sponsored by Americans through the Lutheran Refugee Service and brought by special plane* directly to Chicago. All were farm families, headed for homes in the Middle West; all were Lutherans; all were excited and happy! As usual, the children stole the show, but I'll not soon forget the father who told me grimly that he was from Odessa, or the faces of the young couple who said their long trip to freedom had started one hundred miles east of Warsaw! Trouble? We don't know the meaning of the

*—By arrangement with the Intergovernmental Committee for European Migration transocean fares are approximately the same whether the carrier is plane or boat.

word!

How I wish every member of our church bodies could have joined the reception line. It would have answered for each of them the question frequently asked, "Is it worthwhile to go through all the trouble and effort necessary to bring a refugee family here?" Of course it is! After all, you have a lot at stake in the matter. You weren't aware of it? Then let me explain.

Are you an American? Then the reputation of your country needs your support. The wording of the Refugee Relief Act of 1953 was so restrictive that our government was suspected in many quarters of bad faith, in that it announced lofty aims and then enacted a seemingly unworkable law to fulfil them. The law is difficult, but not unworkable. Initial operations were inexcusably slow, but the processing of cases has now been accelerated. This plane load of newcomers brought the total of U.S.-sponsored arrivals up to 734, and we estimate that 4,000 of our brethren will have arrived by the end of 1955. So you see, your help can still tip the balance from failure to success, and justify the faith in the United States so deeply cherished in many parts of the world.

Are you a Lutheran? Then the reputation of your church is at stake. We got off to a good start, but in recent months have fallen behind other Protestants, working through Church World Service, and Roman Catholics, in the giving of assurances. Our brethren in distress abroad naturally look to the Lutheran World Federation and to the Lutheran Refugee Service in the U.S.A. for special assistance. They have every right to do so, if we claim to give more than lip-service to the duty to do good "especially to those of the household of faith." Don't think for a moment that I'm like a college cheer leader whipping up enthusiasm to "beat the other team." The whole power and impact of our Lutheran witness is involved. The spotlight is on us; if we are in-

NLC News Photo Service

Welcome to America

"Willkommen in Amerika!" said Dr. Paul C. Empie (extreme right), executive director of the National Lutheran Council, as he greeted the first new neighbors debarking from all-Lutheran refugee plane which landed at Chicago on Friday, June 17. It was the first plane chartered for Lutheran-sponsored refugees only, under the Refugee Relief Program. It was also the first plane under the Refugee Relief Act to take newcomers directly from Europe to the Midwest. The 73 Lutheran-sponsored refugees were bound for farms in 12 midwestern and western states.

different or selfish in the face of higher levels of love and sacrifice attained by other groups, disparaging conclusions are automatic and unanswerable. It will hurt!

If we are Lutherans, then of course the basic *Christian* issues are uppermost. "*Am* I my Brother's keeper?" If God loves equally my refugee brother and myself, and places upon us both the duty of cross-bearing, how best I convert my acceptance of security and abundance into a demonstration of essential Christian witness? Of course this question involves all aspects of Christian service, but *at this moment*, aiding our refugee brethren is a particularly crucial test.

We preach that there is no such thing as absolute security; people do better to trust in the love of God and His Church than in governments or systems. All right, now the world watches to see our words transformed into deeds. Is it true that "love never fails," or is religion indeed the "opiate of the people?" Giving the assurances for refugees doesn't prove that we're Christians; but failing to give them when we could if we wanted to, would be at least one sign of weakness or failure in our attempt to walk "in His steps." Certainly, on the whole, the obligation of our churches in this matter is clear. Carrying our share of the load will strengthen the impact of Christian witness.

The time factor is now the decisive one. The Lutheran Refugee Service has been authorized to spend $1,000,000 in this program; whether the outcome will be 10,000 or 20,000 brethren brought to our country depends upon you. We need 7,500 new assurances within the next twelve months. The persons you sponsor will arrive. The Lutheran Refugee Service will back you up in adjustment problems. Your investment will reap dividends in the form of Christian brethren who will bless God for your love. Not every case will be perfect. Refugees are human! But remember Him Who said that there is no special virtue in loving those who love you. His followers must do *more* than non-Christians!

Send in assurances *now*, and some day welcome a new neighbor yourself. It's a rewarding adventure in cross-bearing!

●

Possession of Truth is not Faith

Intellectualism erred in supposing that a mind supplied with truths about God therefore had faith. Having equated the Holy and the True, it interpreted faith as intellectual assent to the True and as agreement with an external authority. But God had chosen the simple of the earth to confound the wise, had most unreasonably made himself known in the Incarnation to shatter the pretensions of the philosophers. While the philosophy of Athens and the theology of Jerusalem were speculating about Him, He chose to be born in Bethlehem, to the utter consternation of both speculative philosophy and theology ever since.

Jaroslav Pelikan in **Fools for Christ** (Muhlenberg

The Stewardship of Worship

by ROY L. SMITH

"I don't know what is the matter ith our preacher, but I never seem o get much out of his sermons. It's ardly worth while going to church ny more."

He was a highly placed business an of the town who had grown up the church, held numerous offices the local congregation, and was generous contributor to many good auses. At his Rotary Club he was nown as a good mixer, a "power ouse," and "a grand guy," but he as not getting much out of his hurch, and he blamed the preacher r being dull on Sunday morning.

One of the facts he left out of the nsideration, however, was his habit staying out late on Saturday night. ometimes it was a dinner party that sted late, at other times it was a dge meeting, and on at least a few casions it had been a trip out of wn in behalf of his Rotary Club. t whatever the cause, he had made a habit to use Saturday night to tch up with his social obligations. r him to get home at one and two lock on Sunday morning was noth- g unusual.

Then the Sunday paper had to be ad before he went to Church. "One st keep up with what is going on the world if one is to live intelli- ntly," he said, and that he was stating a substantial principle could not be disputed. A hurried breakfast, a late arrival at the house of God, after the "preliminaries" were over and the hearts and minds of the people prepared for a message from one of God's spokesmen, he dropped down in his pew with a mind completely cluttered with news from the stock market, the ball grounds, the political scene, and the sensational headlines. In all the trip to the church he had not exchanged one word with any member of the family concerning the fact that they were setting out on a holy errand, in search of the Eternal.

It is small wonder that the service seemed dull, and that the preacher was uninteresting. It was as if a blind man had been shown the light, or as if a deaf man had been taken to a symphony concert, or a wheel chair invalid had been invited to join in a game of tennis.

No preacher ever faces a more difficult problem than that one who is compelled to preach his way through an accumulation of trash.

●

Will He Be Surprised?

Somewhat overwhelmed by a eulogistic introduction praising his charm and ability as a speaker, he faced the audience and began his speech:

"Ladies and gentlemen, I can hardly wait to hear what I'm going to say."

—**Watchman-Examiner**

Education for Living

by EARL S. RUDISILL

Courses for Leaders of Adults

How many readers have had a course on leadership of adults—any phase of it? There are twelve different courses available through the Board of Parish Education. Some of them require but five sessions (with an equal amount of time spent on study) while others call for ten sessions. Such courses would prove a real benefit to individuals, and they would help to strengthen leadership and teaching in our groups of grown-ups.

Here Are the Courses

Course 410a (five sessions)—Understanding Adults

Course 410b (ten sessions)—Understanding Adults

Course 411a—Teaching Adults

Course 411b — How Adults Learn

Course 412a—Planning for Adult Education

Course 412b — Christian Education of Adults

Course 412.1a — Young Adult Work in the Church

Course 412.1b — Young Adult Work in the Church

Course 420a — The Church and Family Life

Course 420b—Guidance in Christian Home-Making

Course 423a—Home and Church Working Together

Course 423b—Home and Church Working Together

The leadership division of T Board of Parish Education will gla ly furnish full information concer ing textbooks, procedures in arran ing for courses, and any other nec sary information.

If such courses are to be giv some one in the local congregati must take the initiative in getti courses set up, and in enlisting lea ers and prospective leaders in t congregation. This is the case al for courses to be given in the cam and summer schools of our chur and in inter-denominational and ter-Lutheran schools or classes in cal communities. The courses will n come dropping down from heave Any one who gets the ball a-rolli will be doing a real service to a co gregation or even to a group of co gregations.

Many people are constantly taki courses in children's work and youth work. Many less ever ta courses in adult work—the portion our educational work which is wea est. Much more should be do about this problem. By taking it se ously we can lift our whole progra of adult work to a higher plane, a thus strengthen the whole life of o churches and our homes.

Boy Scouts

by GEORGE A. EICHLER

Lapel Button

A *Pro Deo et Patria* lapel button has been prepared. The button is gold-plated, enameled in three colors: red, white and blue. Its size is one-half inch square.

Only winners of the *Pro Deo et Patria* award may obtain this button, to be worn on their civilian clothes, not on their scout uniform.

The button can be secured from the National Lutheran Committee on Scouting, 608 Second Avenue South, Minneapolis 2, Minnesota. The price is $1.00

Mothers of *Pro Deo et Patria* award holders are entitled to wear the miniature lapel button.

Visit the Sick

How about that sick cub or scout? Did you ever think what a thrill it would be to have some members of his den or patrol hold a bedside meeting in the home or hospital if this can be arranged with the parents or hospital authorities? This would be a good turn—as good as medicine—and long remembered.

And while we are on this subject, how about that physically handicapped boy who would also like to be a scout? It's possible, you know. Here is a challenge for Brotherhood men.

Brotherhood in Action

by CHARLES F. BROBST

Retreats are Refreshing

Has your Brotherhood tried a retreat? If it hasn't, a refreshing spiritual experience is waiting for you.

More and more synodical, conference, or district Brotherhoods are planning and conducting retreats for the men. With few, if any, exceptions such gatherings are yearly occurrences after the first one has been held. This attests to their value.

There is no set pattern for such meetings. They vary and permit for ingenuity and originality. Only one requirement is necessary. If a desire prevails to prepare a spiritual feast so that the men who attend will feed upon the Bread of Life, then the occasion can be a real success. While fun, entertainments and recreation have their place, these must be subordinate and secondary. When the

aim to present the Word of God, with meaning and application to everyday life, is uppermost, all other considerations will then fall into their natural place.

Sometimes these retreats are held in a church. In some areas, the church's institutions—colleges, seminaries, orphans' homes, etc.—are used. The church's camps and resorts have been found ideal. Hotels and other secular centers are recommended by those who made use of them. A place with the least interference or disturbance is preferred.

The time when these retreats are held vary also. They may be conducted over a week end. Some groups have them for only an evening, though this is hardly long enough to achieve any appreciable benefits. Others use a Saturday or Sunday afternoon and evening. Those who are most enthusiastic about these retreats plan them for two days or more at a place where sleeping and eating accommodations are available. From Friday evening to Labor Day afternoon is highly recommended. Other holiday week ends could also be used.

Outstanding church leaders willingly accept invitations to participate in such programs, realizing the value of such periods set apart for spiritual refreshment.

Congregations need not wait for an opportunity to attend such a retreat planned by and for groups of churches. Such a project on the congregational level has values which are distinct and not found in larger gatherings. The discussions can become more personal and practical. They can result in new and successful congregational undertakings.

Laymen have returned from such retreats with enthusiasm. Many declared that it was an experience never to be forgotten. Some men haven't been the same since, they have become more interested and active in the life of their church. The Kingdom of God has profited greatly.

Ultimate Concern

The one thing needed—this is the first and in some sense the last answer I can give—is to be concerned ultimately, unconditionally, infinitely. This is what Mary was. It is that Martha felt and what made her angry, and it is what Jesus praises in Mary. Beyond this not much has been said or could be said about Mary, and it is less than what has been said about Martha. But Mary was infinitely concerned. This is one thing needed.

Paul Tillich in **The New Being** (Scribner

Christ is Different

Unlike the Christian saints whose biographies show that the more they approach holiness the more conscious they become of their sinfulness, Jesus never shows signs of personal penitence or confesses, as we and all men should have to confess, violations of the law of love. His relations with his Father are unclouded by personal guilt and sin. It is just this feature that has enabled him to deal decisively with the sins of his fellow men.

William J. Wolf in **Man's Knowledge of God** (Doubleday

Message from Headquarters

by EARLE W. BADER

You Are Your Brother's Keeper

The 1955 Brotherhood Sunday services will feature the King's Men evangelism program.

The 37th anniversary of the ULCA Brotherhood will be observed with church-wide men's meetings on Sunday, October 16. "You Are Your Brother's Keeper" will be the specific theme at all of these meetings, which will emphasize the King's Men evangelism program. An interesting and profitable program is now being prepared for distribution to the pastor and president of each men's organization.

The 1955 Brotherhood Sunday packet will be ready for mailing on or about August 15. This packet will contain an attractive poster to publicize your meeting, together with suggestions for five-minute talks and addresses that may be given at your service. It will also include a six-page Brotherhood Sunday program with hymns, scripture passage and dialogue to assist your members in putting on a creditable presentation.

Plan Your Program Now!

May I respectfully suggest that you act now to arrange for a conference with your pastor and Brotherhood officers to plan your Brotherhood Sunday program on October 16. You can avoid disappointment later on if you will extend an early invitation to your guest speaker, if you have one in mind.

You can scarcely expect to attract and hold the interest of busy men who will attend your Brotherhood Sunday service for the first time, unless your program and speaker assignments are publicized at least six weeks prior to the service.

While you are thinking about plans, why not include a preview of your Brotherhood activities and projects for the coming year, at your Brotherhood Sunday service.

A hearty welcome to the newcomers will help to make them feel at home with your Brotherhood and create a desire to unite with your live-wire organization.

$10,000 Goal For Evangelism

The administrative committee of the ULCA Brotherhood has decided that a special offering shall be received at the 1955 Brotherhood Sunday services for the ULCA Brotherhood evangelism program.

The evangelism committee will require a minimum of $10,000 to carry on its enlarged program during the coming year. A self-addressed postal card will be included in your Brotherhood Sunday packet for your convenience in ordering a sufficient number of the evangelism offering envelopes for use at your Brotherhood Sunday service.

Letters to Executive Secretary Earle W. Bader

Dear Sir:

May I say I was surprised and very pleased to notice in your letter of May 20 that had been one chosen to receive a Lutheran Youth Leadership Award toward my colleg education.

May I invoke a good old American custom consisting of only two words, "Thank you. I sincerely appreciate your confidence in me.

Yours truly,
Joseph P. Platt
Findlay, Ohio

Dear Sir:

Your letter informing me that I was one of the thirteen boys and girls to receive th 1955 Lutheran Brotherhood Insurance Scholarships made me very happy.

Last fall I made application at Lenoir Rhyne College, so my plans are definite and I a looking forward to being a freshman there beginning in September.

Thank you for this scholarship. It will mean much to me in financing next year's schoo ing. However, it means much more than just the dollars and cents value, important as the is. Having received it means that I shall strive to be worthy of the trust and confidence those who judged the applications, and who listed me as a winner. It is an honor that I valu and appreciate. Thank you.

I am working again this summer with the **Concord Tribune**, our county newspaper. Pa of my time is spent in writing and part in photography. I enjoy both. Mr. Earle Aiken of th Public Relations Department of Lenoir Rhyne has just informed me that I have been give a job in his department for the 1955-56 school year. I am looking forward to that also.

Perhaps I will have the pleasure of meeting you in person during the coming years. went to Toronto last fall with my parents, and I am sure you were there, but I did n know of any possible correspondence with you during the year to come.

Your help and encouragement will continue to be an inspiration.

Gratefully,
Edgar Trexler
Mt. Pleasant, N. C.

News

Mr. Bader Honored By Allentown Conference Brotherhood Convention

Earle W. Bader, executive secretary of the Brotherhood of the ULCA, was honored at the 24th annual convention of the Allentown Conference Brotherhood meeting in St. John's Church, Nazareth, Pa. He was presented the following citation: "For 25 years of inspiring leadership in the Allentown Conference of the Ministerium of Pennsylvania of the United Lutheran Church in America."

More than 125 men attended the afternoon session. The following of-

Allentown Conference Brotherhood Officers

Seated, left to right: Norman Husema secretary, and Marlan Miller, president.

Standing: Albert W. Schreiber, treasurer, a William Homer, vice president.

ficers were elected and installed by the Rev. Ralph R. Hartzell, president of the Allentown Conference: Marlan Miller, Easton, president, succeeding Arthur Cassell, Allentown; William Homer, Lower Saucon, vice president; Norman Huseman, Bethlehem, secretary; Albert W. Schreiber, treasurer, and Walter R. Kuhns, Bethlehem, statistician.

The afternoon address was delivered by Edward Shotsberger, Lancaster, president of the Central Pennsylvania Synod Brotherhood, whose address "Stop The Chariot" delved into the need for curbing juvenile delinquency. "Our Membership This Year and Next" was discussed by Eugene H. Kelchner, secretary of the ULCA Brotherhood.

The banquet in the evening was attended by 250. The program of Christian education as a part of the Boy Scouts and our American boy was discussed by Dr. Albert E. Iverson, New York City, director of Protestant relationships of the Boy Scouts of America. He stressed the need for teaching Christianity to children of today.

On behalf of the Allentown Conference Brotherhood a life membership was awarded to Dr. Corson C. Snyder, Allentown, pastor-emeritus of St. Peter's, Bethlehem. His brother, Dr. Harvey C. Snyder, pastor of the host church, was awarded an Honorary Life membership by the host Brotherhood.

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Board Supports Lutheran College In California

Support for a proposed Lutheran four-year liberal arts college in California has been voted by the Board of Higher Education of the United Lutheran Church in America.

Dr. S. Gould Wickey, executive secretary of the board, said an interdenominational survey had disclosed the need for such a college in California. Approving in principle the establishment of the proposed college, the ULCA Board of Higher Education directed Dr. Wickey to cooperate with the officers of the Evangelical Synod of the Pacific Southwest (California) "in exploring the possibilities of cooperation among the Lutheran bodies which may be interested in establishing such a college."

Emphasizing the population trend, resources and educational plans in California, members of the Lutheran study committee reported that "a state with such growth and possibilities" needed a four-year Lutheran college. Although the Lutheran Church-Missouri Synod has a junior college in Oakland, there is no senior Lutheran liberal arts college in California, the committee reported.

●

Maryland Retreat

The ninth annual retreat of the Maryland Synod Brotherhood will be held at Camp Nawakwa on Sept. 10-11. The theme of the retreat will be "Our King is Here—Go Harvest."

●

"Martin J. Jensen Night"
Utica, N. Y.

Left to right: Dr. Arnold F. Keller, Sr., pastor of the Church of the Redeemer, Utica, N. Y., and G. G. Lounsbury, president of the local Brotherhood, greet M. J. Jensen and Otto Mestler, outstanding laymen, at a recognition service.

Redeemer Brotherhood Honors Members

The Brotherhood of the Church of the Redeemer, Utica, N. Y., several years ago established the custom of setting aside some of its monthly meetings for honoring a member in recognition of outstanding services to the church and the Brotherhood.

The meeting of June 9 was designated as "Martin J. Jensen Night." The Rev. Arnold F. Keller Sr., D.D., pastor, addressed the Brotherhood, enumerating the merits by which Mr. Jensen had distinguished himself. Mr. Jensen had served the Brotherhood as president, and for many years has been a member of the church council, at present as the vice president. He has also served as president of the Lutheran Home for the Aged and Infirm, Clinton, N. Y. He was presented with a casting-rod by the president of Redeemer Brotherhood, George G. Lounsbury.

Otto Mestler was another member to be honored that evening. He was a former secretary of the Redeemer Brotherhood and is now serving the Central Conference Brotherhood and the Brotherhood of the United Lutheran Synod of New York and New England as secretary of each organization. He was presented with a Life Membership in the ULCA Brotherhood.

—Otto Mestler

St. Matthew's Brotherhood of Charleston, S. C., Charters Bus

Pictured above are thirty-six men of the Brotherhood of the St. Matthew's Lutheran Church, Charleston, South Carolina, as they disembarked at Florence, South Carolina, 110 miles away. In the foreground the Rev. C. E. Derrick, pastor, St. Luke's Evangelical Lutheran Church, greets the Rev. Augustus Hackmann, pastor, St. Matthew's Lutheran Church, as L. C. Hite, president of St. Luke's Brotherhood, looks on. J. H. Schulte, (extreme left) president, St. Matthew's Brotherhood, set up the photographic shot with a time setting and then stepped into the picture.

The occasion was the May 29 meeting of the Southern Conference, South Carolina Synod, with St. Luke's as host church. A total of thirty-nine men from St. Matthew's attended.

At the previous meeting in Florence, S. C., Charleston representation had been only a handful. St. Matthew's Brotherhood determined to rectify this situation, and a bus trip was conceived as an answer to this problem. By an early start in planning the trip and through the continuing efforts of Archie Beckmann (ninth from right), the air-conditioned bus was filled. A worth-while meeting of Christian laymen from all parts of the Southern Conference resulted, and a fine period of Christian fellowship was enjoyed.

Like other Christian endeavors, much of the benefit and satisfaction lies in the effort. This special effort and its witnessing for Christ and His Church was a rewarding experience to the St. Matthew's Brotherhood.

—CDR. M. B. Brown, USN.

Philadelphia Conference Elects New Officers

At the spring convention of the Philadelphia Conference Brotherhood, held recently in Trinity Lutheran Church, Manoa, Pa., the Rev. Frederick L. Fritsch, pastor, the following officers were elected to serve for the ensuing year:

Percy L. Smith, president; Carl Helbing, first vice president; Theodore R. Goller, second vice president; Fred W. Rochelle, third vice president; Albert G. Bauer, secretary; William N. Weikel, assistant secretary; William D. Haring, treasurer; Adolph C. Sterling, assistant treasurer, and Harold L. Oberholtzer, statistician.

The afternoon session featured a panel presentation on "What's My Line?" with outstanding Lutheran laymen.

The evening session featured an outstanding address by Paul I. Folkemer, past president of the Lutheran Laymen's Movement for Stewardship.

Shenandoah Conference Brotherhood Rally

"Go the second mile," urged the Rev. J. E. Stockman of St. Mark's Church, Roanoke, Va., addressing the Shenandoah Conference Brotherhood at Manassas, Va. He compared men of four talents with four-leafed clover because there are so few of them. But he declared, "The church gives her best where there are plenty of one-talent men who are willing to give their best."

One hundred and twenty-five men, their wives and children gathered for a rally on the historic site of the Battles of Manassas and Bull Run.

At the afternoon session a "Heavyweight-Underweight Contest" was held. Mayor Neil Foss of Westover, Arlington County, Va., won the heavyweight easily over his runner-up, Dr. A. A. Shutters of Edinburg, Va. Mr. Foss weighed 269 pounds and Dr. Shutters weighed 240 pounds.

Mr. Hunter Pence of Quicksburg, Va., won the underweight award. His weight was 110 pounds. Both winners were guests of the Brotherhood at the banquet in the evening.

The conference Brotherhood offered a Brotherhood *Handbook* to the largest delegation attending the rally. The Brotherhoods of St. Thomas, Charlestown, W. Va., and St. Martin's, Quicksburg, Va., were tied. A *Handbook* was presented to each Brotherhood.

During the business session Dr. A. A. Shutters appealed for the support of the home mission fund. Philip R. Stauffer, synodical Brotherhood president, urged support of the ULCA Brotherhood membership drive.

The Rev. B. B. Latshaw was in charge of the devotions.

Pastors Serve As Stewards On Refugee Plane To U.S.

Two American Lutheran pastors got a taste of what it's like to be an airplane steward as they unexpectedly and voluntarily worked their way back from Europe to the United States in that kind of a job.

Enjoying the experience were the Rev. Norman E. Sutterlin of Torrington, Conn., and the Rev. Theodore H. Goehle of St. Paul, Minn., who spent two months in Germany interviewing more than 500 refugee families in behalf of Lutheran Refugee Service.

For their return flight they used a plane chartered by the Intergovernmental Committee for European Migration. It carried 70 refugee immigrants under the U.S. Refugee Relief Act, including ten persons sponsored by Lutheran Refugee Service.

The two pastors had no contract to work their way over the ocean, but as the paid stewardesses spoke no German and the excitement made most of the refugees forget whatever English they had learned, the clergymen soon found themselves with a job on their hands.

They started out by helping the stewardesses to explain how the seatbelts were to be fastened and then gradually but inevitably worked into the task of answering questions from

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worried mothers, trying to calm excited children, and admonishing the men not to congregate in the plane's tail in such numbers that the machine threatened to tip over.

They were perfectly suited for the job as both speak German. As Mr. Sutterlin put it, "We spoke German before, and we speak more of it now after 500 interviews plus the air-trip."

The plane landed in New York two hours ahead of schedule, and the pastors volunteered once more to work as translators and interpreters for the U.S. Health Service, at least until the professional translators of the pier service agencies caught up with the early plane.

●

Regional Directors For Evangelism Mission Named

Selection of eight regional directors to carry out the biggest evangelism program in the history of the United Lutheran Church in America has been announced by Dr. C. Franklin Koch, New York, executive secretary of the Board of Social Missions.

The extensive two-year, continent-wide evangelism mission will be launched on Reformation Sunday, Oct. 30, and will continue through October, 1957.

Director of the mission will be the Rev. Dr. Robert W. Stackel, who has resigned as pastor of the First Lutheran Church of Pittsburgh, Pa., to take over his new duties in New York City Aug. 1.

The eight regional directors will be the Rev. Walter E. Bock, Cobelskill, N. Y.; the Rev. Francis B. Myers, Milton, Pa.; the Rev. Dr. J. A. Keisler, Jr., Charleston, S. C.; the Rev. A. Vernon Hess, Anderson, Ind.; the Rev. George Housewright, Houston, Tex.; the Rev. Ross F. Hidy, Berkeley, Calif.; the Rev. W. A. Melenbacher, Winnipeg, Manitoba, Canada; the Rev. William H. Swarbrick, Dubuque, Ia. These regional directors have resigned from their respective parishes to accept calls from the Board of Social Missions, effective Oct. 1.

The Board of Social Missions has loaned the services of its two associate directors of evangelism, the Rev. Clifton M. Weihe, formerly of Allentown, Pa., and the Rev. E. Dale Click, formerly of San Mateo, Calif., and they will serve as associate directors under Dr. Stackel.

●

Two Lutherans at Harvard Divinity

A second Lutheran has been named to the faculty of the Harvard Divinity School in Cambridge, Mass. He is Dr. Walter Leibrecht, who for nearly two years has been associated with the Division of Student Service of the National Lutheran Council as counselor to foreign students in New York City. The other Lutheran on the faculty is Dr. Krister Stendahl of Sweden, who joined the staff last fall as assistant professor of New Testament.

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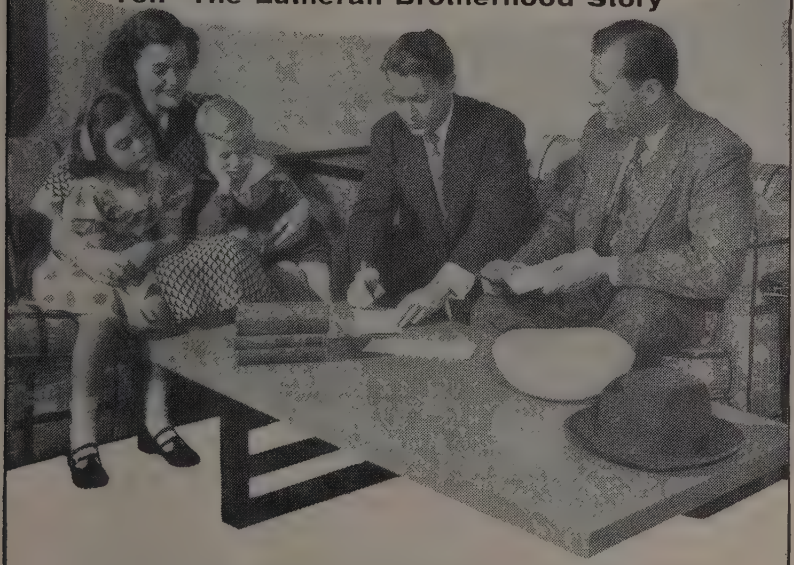

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Editor's Page

A Male Diaconate

"Wanted: More Full-Time Church Workers!"

This appeal is made by the Department of Church Vocations of the ULCA Board of Higher Education. In its "Lutheran Church Vocation Notes" the department points out that the increase in Protestant church membership, in church attendance and in interest in religion suggests "better days ahead for the church." But these increases create an urgent need for more full-time church workers.

The "Lutheran Church Vocation Notes" point to these facts:

More ministers are needed. The Department of the Ministry of the National Council estimates that the Protestant churches need from 5,000 to 10,000 recruits for the ministry each year. In the ULCA there are 241 congregations with memberships of 100 or more which lack pastoral leadership. The Board of American Missions reports a need for 75 men for this year and an equal number or more for the years immediately ahead. Furthermore, there is a need for more women church workers—teachers, secretaries, social case workers, directors of religious education, youth workers, deaconesses, foreign missionaries, writers, and deans of women. Within the next five years 4,000 women will be needed to meet the needs of the church.

When we speak about full-time church workers, we usually think of either clergymen or deaconesses. We have not done too much thinking about recruiting full-time laymen to help meet the needs of the church.

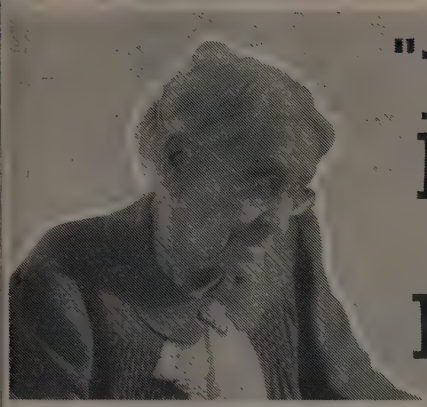
However, the Augustana Lutheran Church, at its 96th annual convention in St. Paul, Minn., discussed the possibility of the establishment of a male diaconate by the Lutheran Churches in America. Speaking in favor of the appointment of a committee to study and present a plan for a male diaconate, Dr. Vernon Serenius, executive director of the Immanuel Deaconess Institute of Omaha, Nebr., said:

"Many young men have a passion in their hearts to serve Christ in and through the church, but the opportunities to do so are not too many. The male diaconate is a wonderful answer to this problem, opening as it does new avenues of service to our youth."

In response to a petition which noted that pastors were serving in many institutions that "could as ably be served" by laymen, the convention authorized a study of "the whole matter of calls to pastors outside of the parish ministry." The petition intended to define the scope of employment within which a pastor may retain his status of ordination in the church.

Although many local congregations are without the services of a pastor,

(continued on page 31)



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The Congregation and Her Organizations

by C. H. BECKER

Author

A president of a college is a busy man. But Dr. Becker considered the service he could render to our Brotherhoods of sufficient importance to take time to write this month's topic.

Dr. C. H. Becker is a graduate of Wartburg Normal College and Wartburg Theological Seminary, at Dubuque, Iowa. He served congregations in Eaton, Colorado, and Fort Collins, Colorado, and at the same time pursued further studies at Colorado State College, where he received his M. S. degree. Later he became an instructor in the sociology department of Colorado State College, the superintendent of the Lutheran Children's Home at Waverly, and an instructor in social work at Wartburg College. In 1945 he was called to be president of Wartburg College. In 1948 he was honored by Wartburg Theological Seminary with the degree of Doctor of Divinity.

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock, George O. Koponen. Brotherhood topics are prepared under the auspices of The American Federation of Lutheran Brotherhoods.

IN CONSIDERING our topic, "The Congregation and Her Organizations," it is imperative that we constantly keep in mind the primary purpose for which a Christian congregation exists. Christian congregations were organized to carry out the command of our Lord, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (*Matthew 28:19-20*). To preach the Gospel, to administer the sacraments, to instruct young and old in the Word of God.

Topic Aims

1. To list all the organizations existing within the local congregation, with special emphasis upon those which serve adults.
2. To discuss the aims and functions of these organizations, particularly those ministering to adults.
3. To list additional organizations which could serve a good purpose in the local congregation.
4. To discuss whether the life of the congregation would be strengthened if several organizations would merge.
5. To take those steps, individually and collectively, but always through the properly constituted authorities of the local congregation, which would improve the organizational set-up of the congregation.
6. To point out the importance of definite limitations upon the terms of officers of organizations to permit the development of many leaders and the introduction of fresh ideas.

and to make disciples of all nations must always be the primary purpose of the Christian congregation.

Organizations Started

Very early in the history of the Christian church it was found necessary to develop certain organizations in order that its program could be carried on effectively. The church council was the first organization established. You will remember that the apostles called the congregation at Jerusalem together and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." (*Acts 6:2-4*).

Special Interest Groups

From time to time special interest groups developed to satisfy growing needs and demands. As early as 1780 Robert Raikes organized the first Sunday school for the teaching of the young. Youth organizations, such as Luther Leagues, soon followed. Various women's societies were organized to promote the special interests of women in the congregation. Missionary societies were organized to promote missions. Men's organizations, such as Brotherhoods, promoted the special interests of the men.

The Number Increases

As the years rolled by the number of organizations within congregations multiplied rapidly. Today it is not uncommon for a large congregation to list a few dozen organizations. The musical interests of the congregation are promoted by mixed choirs, men's choirs, women's choirs, senior choirs, intermediate choirs, junior choirs, and even cherub choirs. Altar guilds promote liturgical interests; ushers' clubs see to it that the service is conducted smoothly; Brotherhoods sponsor Boy Scouts and Cub Scouts; some other groups conduct Girl Scouts; and the social and recreational interests of various groups are cared for by recreational teams, dramatic clubs, and other organizations, until their number is legion.

The "We" Feeling

In addition to promoting special interests and programs, these various organizations serve the important purpose of fostering a sense of belonging, the all-important "we" feeling. Many people would be lost in large congregations if it were not for the organizations to which they belong. The organizations do much to conserve the value of individuality and the sense of belonging. In fact, this is one of the primary functions of many congregational organiza-

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Worship

Hymn: "Lord Jesus Christ, Be Present Now"—No. 419 C. S. B., or No. 314 P. S. H.
Scripture: Philippians 2:1-11
Prayer
Special Music
Hymn: "Thine Forever! God of Love"—No. 179 C. S. B., or No. 150 P. S. H.
Topic
Hymn: "Savior, Again to Thy Dear Name We Raise"—No. 437 C. S. B., or No. 320 P. S. H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

tions. In most instances they are small enough that members can actually feel they are important to the group and to the congregation. These organizations also help the newcomer in the congregation feel at home.

Can Become Divisive

The unity of a congregation can be disrupted by having too many special interest groups and organizations. These groups can become self-sufficient and forget that they are only smaller units of the congregation and that they exist to help the congregation attain its goals. No organization within a congregation is ever justified in becoming self-sufficient. Through its activities it must always strive to draw its members closer to the congregation itself.

Family Units

A multiplicity of organizations within a congregation may threaten the unity of families. Sometimes organizations are designed for special age groups and special interests, and in their enthusiasm for their own programs they become devisive. Father attends Brotherhood, mother goes to the Missionary Society, sister goes to junior choir, brother is at the Boy Scout meeting, and the baby is taken care of in the church nursery! The situation can degenerate to the point where there is hardly an evening in the week when all members of the family are home at the same time.

Evaluation Needed

In order that organizations may not become a hindrance to spiritual growth and the life of the congregation they must be carefully evaluated from time to time. Questions such as the following should be raised: Is the purpose for which the organization exists in keeping with the life and work of the church? Is the program meeting definite needs? Do the organization's goals and program overlap the scope of other organizations? Does it draw its members closer to the church? Does it have a balanced program of worship, study, fellowship, and service? Does it take its place as one organization among many in the life of the congregation, and does it co-operate with the church council and the congregation? Is it still serving a useful purpose, or has it outlived its usefulness?

A Changing Leadership

It would be well if every organization had a by-law requiring rotation of officers. No officer should be permitted to serve more than two consecutive terms. Such a procedure makes it possible to discover and develop new leadership and to introduce new ideas and procedures more readily.

In many congregations an annual planning conference is held. The officers of all organizations attend this conference, and general plans for all organizations are worked out. Special attention is given to the aims of organizations and to matters of relationship. Thus an important step is taken to attain unity of program.

Board of Education

Many congregations now have a Board of Christian Education. Sometimes it is called a Parish Education

Committee, or a Parish Education Cabinet. Its purpose is to guide and supervise the work of all church schools and auxiliaries. It consists of people who are interested in promoting the total welfare of the congregation and who have an understanding and appreciation of the church's life and work. This Board is appointed by the church council and reports regularly to the church council.

Some congregations are ineffective because they do not have the organizations they need to take care of existing needs. In such a case it becomes the duty of the Board of Christian Education, with the consent of the proper authorities, to help establish needed organizations. If the youth program in the congregation, or some other program is not in proper balance, the Board of Christian Education helps to correct the situation.

In some instances the Board of Christian Education has taken steps to promote a "family night" on which all organizations of the congregation meet. While father attends the Brotherhood meeting, mother is at the Missionary Society, and the children attend Boy Scouts, children's choir, or the meeting of some other organization. Such a program, of course requires adequate physical facilities and good leadership. But most difficulties can be overcome with good planning and sincere effort.

To the Glory of God

The Brotherhood movement did not develop because men wanted or needed social diversion and recreation. It developed because men were eager to offer their Christian leadership for the building of God's kingdom here on earth. The challenges which confront us today are perhaps greater than ever. The need for Christian leadership has not diminished. As "men of the church" we should be concerned about the total program of our church, and the total program of the congregation to which we belong. Of course our evaluation of the congregation's organizations should begin with ourselves. We should ask, "Is our Brotherhood carrying on an effective and needed program? Are the men of the Brotherhood being helped with a well-rounded program of worship, study, fellowship, and service? Is our Brotherhood giving the aggressive leadership which our congregation needs? Are we helping to build God's kingdom here on earth?

For Study and Discussion

1. What is the purpose of organizations in the life of a congregation? Can a congregation be effective without having some organizations?

2. When is a congregation over-organized? When is it under-organized?

3. How can organizations become devisive in the life of a congregation?

4. How long should officers of an organization serve?

5. What is a Board of Christian Education, how does it function, and what are its values?

6. What organizations exist in

your congregation, what are their aims, whom do they reach, and how are they related to the congregation and each other? (This is the time to call for the report of the special committee. Cf. the assignments made at the former meeting. The thorough discussion of this report should take up the major portion of the meeting. This is the point at which the meeting can become truly fruitful.)

Suggestions for Action

1. Make a careful study of the organization and functions of a Board of Christian Education, and then, with the co-operation of the pastor and church council take the steps necessary to establish one.

2. If any age group in the congregation does not have a balanced program of worship, study, fellowship, and service, take the necessary steps, in co-operation with the Board of Christian Education, the church council, and the pastor, to strengthen the program.

3. Examine your Brotherhood program with a magnifying glass. Is it working the Brotherhood program? Is your Brotherhood constantly striving to attain the *Ten Brotherhood Objectives?* Take the necessary steps to strengthen the Brotherhood work.

Wheels within Wheels

Assignments for the October (Tenth) Meeting

The study of the former topic must have impressed upon our minds the fact that a modern congregation has many organizations and a structure that is often complicated. There are organizations of many kinds for all age groups, each with its own aims, each with its own officers, leaders, and workers, and yet all are a part of the congregation. Of necessity these officers, leaders, and members have a close relationship to each other, and innumerable opportunities arise for conflict and cross-purposes. How shall unity be established and maintained? How can each group be led to carry on its work in such a way that it will contribute to the attainment of the goals of the parent body, the congregation?

In preparation for the next Brotherhood meeting, make the following assignments:

1. Ask someone to take charge of the worship.
2. Ask someone to be prepared to present a very brief summary of the topic.
3. Ask someone to study the constitution and by-laws of the congregation to see what provision is made for the relation of schools, auxiliaries, and organizations to the congregation, and what provision is made for the inter-relation of such groups.
4. Ask representatives of the church council to attend the meeting and participate in the discussion and to shed light at various points.
5. Ask someone to be prepared to summarize the discussion at the end of the meeting to point out clearly what members of the Brotherhood can do to help promote unity throughout the congregation.

●

Something To Do

The next time you are looking for something to do on a lazy afternoon, get a group of friends to join you, and try out some of these tongue twisters.

I never felt felt feel flat like that felt felt.

Around the rugged rock the ragged rascal ran.

Little Moses supposes his toeses are roses, but Moses supposes erroneously. For Moses knowses his toeses aren't roses, as Moses supposes his toeses to be.

Theophilus Thistle, the thistle-sifter, sifted a sieve of unsifted thistles. If Theophilus Thistle, the thistle-sifter sifted a sieve of unsifted thistles, where is the sieve of unsifted thistles Theophilus Thistle, thistle-sifter, sifted?

—**Sunshine Magazine**

(continued from page 24)

the petition stressed, pastors are employed in secular positions and in serving institutions and agencies both within and outside the jurisdiction and control of the church, and, it added, "many of these positions could as ably be served by laymen of the church."

This is not the first time that studies have been made of the problem of ordained ministers serving in church or secular positions which could as easily be filled by laymen.

The marks of the church are the preaching of the Word of God and the administrating of the Sacraments —acts that are performed usually only by ordained ministers. Those acts are essential to the life of the church and should take priority over every other church activity. Since there is a shortage of ministers, it is obvious that not only should more men be recruited for the ministry but those now within the ministry should by all means be encouraged to remain active preachers of the Word.

In the early church the "twelve" said, " It is not right that we should give up preaching the Word of God to serve tables." Similarly, it is not appropriate today for a man who has been called and trained to preach the Word of God to give up preaching and do something that a layman can do equally well.

The matter of a male diaconate should be given considerable study.

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The Brotherhood is one organization in which men can be encouraged to think of giving full-time service to the church. However, before that can be done on an extensive scale, the way must be cleared and the door opened for men to enter full-time service in positions and offices related to the work of the church.

—Joseph B. Mohr

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